Church As Accomplice
By GORDON ZAHN
It is not an easy charge to make. But the facts are there for all to see. The lives of thousands, perhaps of millions, have been lost. The record of U.S. military behavior with the laws of war persists in silence which permits the military to go about its work with the laws of war.

Frank H. Kerensky, a Russian revolutionary and writer, was one who had this to say about the American military: "We have a system of law which states that what goes on in the military can never be reported by the press. The military can act with impunity because the laws of war permit it." This was the thinking of Kerensky, who had been a leader of the Russian Revolution and had been imprisoned by the American government.

In recent years, the American military has been involved in a number of conflicts around the world. These conflicts have resulted in the deaths of thousands of people. The American military has also been accused of committing war crimes.

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Catholic Worker Positions

The general aim of the Catholic Worker Society falls under the category of salvific individual and in society the expressed as an impulse for building up the Kingdom of God. must, therefore, begin with an analysis of our present society to determine what we already have and what goes against the requirements of justice and charity.

The society in which we live and which is generally called capitalist because of the individualism which is in accord with justice and charity.

In ECONOMICS—because the guiding principle of society is not the nature of man but rather regards production and because production determines justice and charity of Christ. A just order would provide the ability, to each according to his needs. A just order would provide the ability, to each according to his needs.

We believe in a withdrawal from the capitalist system so far as each one is able to do so. Toward this end we favor the establishment of a Distributist economy wherein those who have a vocation to the land will work on the farms surrounding the village and those who have other vocations will work in the village itself. There is nothing to be done by those who are without it.

In MORAL—because capitalism is maintained by the labor of others with the consequence that the laborer is systematically robbed of that wealth which he produces over and above what is needed for his bare maintenance.

In PSYCHOLOGY—because capitalistic society fails to take into account the nature of man but rather regards him as an economic factor in production. He is an item in the scheme of society and is used up by the economic system. Production will be whether a certain type of society during certain periods that wealth which be produces over and above.

In SOCIAL ORDER—because political means have failed as a method for bringing about this change and a non-violent revolution is the only safe way. We have written many times of these rural bastiles where men could be put up and families who are wandering around the country to find work are taken care of.

In ORGAN OF THE CATHOLIC WORKER MOVEMENT

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The Catholic Worker Society is a non-profit organization under the laws of New York, N. Y. and Canada under the laws of Canada.

TBE CATHOLIC WORKER May, 1971

FR. GILGUN—In Massachusetts, there is another farm, a small one with a big heart. It is the Margaret Bayard Smith Home for the Aged. Every Saturday a group of people cooperated with food and student volunteers to try to get more information about the Home's purpose.

We believe that Christ went beyond the constant surveillance exercised by the State and created all mankind in His image and likeness to our father in heaven. It is not the function of any man or group to imitate the Godhead. This to be accomplished by instituting a new family, a new social order and a non-violent revolution which takes on ourselves responsibilities to the extent that we are able to do so. By establishing Houses of Hospitality we can take care of as many of those in need as we can rather than turn them over to the impersonal "charities" of the State. We do not do this in order to patch up the wrecks of the capitalist system but rather because

by Francis Watson and in the next to the last paragraph of the introduction to his book is the following important statement:

"Of the months spent in editing, looking, and believing out these programs one thing needs to be said. Writing fabulous words is a waste of time and scarce invention, and like other inventions it must be handled with restraint and care. You write first and with it, reverse the words in a manuscript, disint his time. On the contrary, the writer of the Revolution is the accumulator of the very meaning which art and language on the stage control the meaning of what he writes. The art is the channel, the change the valve to a catastrophe. The only safe rule is to be handling anything dangerous is absolute honesty."

This statement made by a writer should alert us to the danger in believing what we hear or read of events. We are not bound by the restraint the others are.

THE PILGRIMAGE

by M. J. CORBIN, Editor

ON PILGRIMAGE

(Continued on page 1)

(Continued on page 4)
War Tax Resistance

By KARL MEYER

On April 5, 1971, charges were filed in federal court against Bill Himmelhauer, Mike Fowler and myself. In separate cases, we are accused of filing false W-4 forms without legal defenses or exemptions, and we are each also charged with publishing false information about exemptions on several W-4 exemption certificates. I have claimed exemption from tax for myself and my family, which I was employed. I expected her to show up from a sympathetic, and after a few weeks of withholding tax resistant around the country: September 1970, John Allen, Philadelphia, Pennsylvania; November 1970, Paul Malinowski, and Donald Callahan, Philadelphia, Pennsylvania; February 1971, David Callahan, Missouri; and now, three more in

For March 1, I had nothing beyond intellectual attempts to collect. Then suddenly in 1970 the revolution exploded into a growing movement of effective war tax resistance, a method. Suddenly the tax man got worked up about it and who were mailing withholding tax resistant around from the War Tax Resistance Fund for Mankind "Effective Tax Resistance" and "Clarification On Tax Withholding". These articles which launched the wave of visible, legitimate tax evasion, 1970. I acknowledged authorship of the five W-4s and the two CW articles.

On March 6, 1971, IRS Intelligence Divisions, 700 of the 1000 agents, including the Intelligence Division is nearing completion. I am being given legal advice and how to proceed. I am considering legal proceedings to be instituted against you and me, Karl Meyer, under the tax evasion, 1970. I acknowledged authorship of the five W-4s and the two CW articles.

At the hearing I presented a statement of my position and various other literature and documents to Internal Revenue Services.

Statement to Internal Revenue Service

My name is Karl Meyer. My immediate family includes my wife Jean and three children, Warren, aged 7 years old, Kristin, 2 years old, and Eric, 2 months old.

In Vietnam, Cambodia and Laos there are many families like ours. There are many families from around the world, like theirs, like that which I bear toward my own children. These other families, these other children, are being machine-gunned in a trench at My Lai, and are killed with just as much cruelty and in just as many other ways every day that the war continues in Indo-China.

Towards the top of the bureaucracy, it seemed to me said to live and practice a system, expected of me, but the depth of struggle toward this line is being placed on the system in this 'democratic' country that they are going to make you pay for it. Then they told me of her other struggle. After a long talk she asked me, and you have a girl here in Chicago who took that same stand (war tax resistance) seven years ago?" Yes, there certainly was. Eleven years later, another black woman in Chicago still remembered the courageous witness of Bernadine Robinson, the very person whose example set my feet on the road to determination in the fall of 1969—Bernadine Robinson who refused to pay taxes, which defied the order of the war by expressing her own opposition to the war and her respect and support for me. "Mr. Meyer," she said, "taxes with an emotional base. My thoughts now of Tim range from my mind is the Irish smile which I plan a simple and direct defense. I also knew that when you were young, that you had been a strong,pacifist, and when we were old and went away all of our war tax resistance was to meet the immediate needs of this movement.

The form of encouragement and support that we received strongly will be if our friends in the movement take our time to read things like this. I plan to stop paying war taxes and to devote the greatest possible part of my time to learning about and becoming one with the victims of international war and of the lives we give to in the United States. We of the Chicago Area Tims were saved nothing for our own people. We are not able, as a movement, to play our role and stranded. I believe that a prayer for Tim's rest can be a commitment as well. A life lived in deeper service to the poor, and a life lived with the people, Tim MacCarry.

TIm later came to question whether his death was a protest rather than an action engaging any real issues. He also criticized sharply the Catholic Worker movement he was teaching far being isolated from the larger public, from the larger social purposes might be a useful occupation. But the man who collects taxes from me, mainly by withholding tax resistance money, and then moved to Philadelphia where they became ring-strapped tax resisters, and now, three more in

I am convicted and sentenced to prison. I am a little man, but I have died. I have died for the non-violent revolution.

Tim was a writer for The Catholic Worker. His final article, "Intelligence Division Hearings: Struggle Against The War," appeared in the July 1970 issue of the Catholic Worker. There was a flurry of activity in the wake of the Vietnam War, as people became more aware of the plight of the war's victims. This article was one of the many that launched the wave of visible, legitimate tax evasion.

The article was written by Karl Meyer, a member of the Catholic Worker movement. He was charged with filing false W-4 forms and other tax evasion charges. The article describes his experience as a tax resister and his efforts to resist paying taxes for the war in Vietnam. It also includes a statement from Tim MacCarry, a member of the Catholic Worker movement who was killed in Vietnam.

The article's tone is reflective and contemplative, with Meyer expressing his regret at the loss of Tim MacCarry. He describes MacCarry as a writer for The Catholic Worker and says that the final article he wrote for the magazine was "Struggle Against The War." The article ends with Meyer's statement that he is sentenced to prison for his tax resistance activities.

The article is a poignant reminder of the sacrifices made by people who resist paying taxes for war. It is a call to action for others to consider their own role in supporting the war effort and to think about the consequences of their actions.
The cold bite of the winter winds is gone. The sky is clear and the warmth of the sun is on the first street. Chairs are set out in the sun and the street is filled with chatter. The voices of children once again fill the air. One can see the buds beginning to break forth on the trees near the street. Although there is little vegetation in the city to tell us once again of the rebirth of the earth, the very first touch of the golden early morning sun upon the bricks and stones, cries out in favor of change. The earth's spirit of new life cannot be crushed by the concrete jungles the men have created. Once again the earth speaks to us about Life.

•the earth speaks to us about Life.

For us here at First Street it has been a long and rough winter, a long winter to death. We mourn the passing of Larry Burch. Larry was a short, frail man with a limp. He spent the latter years of his life living in flop houses. Because of his frail build, he was often mugged. Several times he was knocked down the long flight of stairs at the Palace Hotel where he lived. It was from one of these falls that ended the end of life.

He never bothered to go to a doctor to have his bones set. "I, 1, •

The last days of Larry's life were a sad commentary on his own life and on the forces in our society that allow for the conditions he lived in. He was sick and stayed in his room at the Palace Hotel. We brought food over to him every day and asked him to go to the hospital. He reluctantly refused. The two days before he died he refused to let us into the room. He kept his door locked. Larry was a frail man, a man who could be pushed and shoved out of the way. If society's competition is the law of survival he could only push and pull. He looked to come to terms. He felt safe, Larry can be pushed and shoved and still be more alive. May he be more alive.

With the advent of spring weather have come the first significant drops in the number of men on the soup line. The men no longer need to come inside to flee from the cold. The jobs in the mountains are increasing as the resort areas are beginning to open up. Larry is passing away and we are passing toward the middle and end of the month, when the men's checks run out. The line is again large. Also, as the weather warms, the men need light coats, pants, sweaters, and dark colored short-sleeved shirts. We now need such items so that we can give them to the men. As always, the men need underclothes, socks, and shoes. The women too will be needing light clothes.

The home is enjoying a much needed break in paper work. We have been working steadily for almost three months. There was the February issue followed by the appeal, and the appeal followed by the March-April issue. There has been a break in the mailing work since this May issue is not coming out until mid-May and we finished the last issue at the end of April. March, April, John, and Lois have done much of the stead work these last few months, and many others have been involved with the planning and promotional activities.

One of our more stimulating Friday night meetings was a talk given by Robin Bligh on "Politics, Prophets, and Pleasure." The visit of the poet and left-liberal activist, A.J. Cronin, who has written extensively on the subject of socialism, has been of particular interest. The visit of the poet and left-liberal activist, A.J. Cronin, who has written extensively on the subject of socialism, has been of particular interest.

There is no cause for rejoicing in the current political changes. The political changes that are taking place are not the changes that are needed. The changes that are needed are those that will bring about a new world order that is based on cooperation and peace. We must continue to work for these changes and not become complacent with the progress that has been made.

Catholic Worker Positions

(Continued from page 3)

catholicworker.org

natural ethics and the Old Dispensation in this matter of force and war. The Catholic Worker is opposed to the use of war as a means of resolving conflicts and believes that non-violent means, such as negotiation and education, are preferable. The Catholic Worker is also opposed to the use of weapons of mass destruction and supports the movement for disarmament.

We believe that success, as the world determines it, is not the criterion by which we should judge a political movement or a political philosophy. We must be prepared and ready to use all of the methods that are available to us, including the use of force if necessary. The most important thing is that we adhere to these values which transcend time and space. We should be guided by a personal accounting, not as to whether we succeed, but as to whether we act according to our convictions, not as to whether we remain true to them even though we may not succeed.
Dear Dorothy,

Father George Dunn, the Jesuit priest who works full time at the General Theological Seminary in New York City, has been chosen to speak at the World Council of Churches meeting in New York this year.

The Sisters who run the Providence House, an apartment building in New York City, have given me a quiet room where I can work. The apartment is a large and cozy house surrounded by greenery, and it has a small pond with goldfish and a beautiful garden.

We are planning to make the best use of the garden, with pots of geraniums and bunches of flowers. There is a visitor from Recife, Brazil, who often comes to the garden to relax.

Sincerely,

The Providence House

Letter from Father Dunn

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Universal Conscientious Objection

Dear Dorothy,

I hope this letter finds you well. I wanted to share with you some of the conversations I had with Father Dunn, the Jesuit priest who works full time at the General Theological Seminary in New York City.

Father Dunn said that he was interested in the Universal Declaration of Human Rights and its implications for conscientious objection.

He mentioned that the Universal Declaration of Human Rights asserts the right to conscientious objection, which is a significant step forward in recognizing the rights of conscientious objectors.

I am writing to you to express my support for this movement and to encourage you to consider the implications of conscientious objection in your own life.

Yours sincerely,

[Signature]

---

Peoples Development Program

Program

April 30, 1971

We are writing to you to express our support for the Peoples Development Program, which is a joint effort between the World Council of Churches and the United Nations.

The program aims to support development initiatives in various countries, with a particular focus on human rights.

We believe that this program is a crucial step in promoting peace and justice around the world.

Sincerely,

[Signature]

---

Women United To End The War

April 1, 1971

Dear Dorothy,

I am writing to you to express my support for the Women United To End The War movement. This movement was founded in response to the Vietnam War and has since grown to include thousands of women around the world.

I believe that this movement is a powerful force for change and I hope that you will consider getting involved.

Yours sincerely,

[Signature]

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CU.A.N.D.O.

Across the street from the Catholic Worker there is... a group formed by young Puerto Rican men and women who are working hard and for the Puerto Rican people of First Street, especially the kids.

CU.A.N.D.O. is running a "free, community controlled school"; an adult education program; Puerto Rican History classes; a center where kids and young people meet to talk, play, relax... The free school's been running since April 1976.

All the "students" are kids from the neighborhood. We want to make sure that our teachers do not receive any salary (and we do not expect or demand it). We encourage teachers or government donations.

The kids are enjoying the school and they are making progress at all levels.

Instead of treating us (truant, dropout, hyperactive, potential addicts, alcoholic) we treated them in our human way, and finally we accepted that they are students.

CU.A.N.D.O. needs help. Every month we have difficulties paying the rent, the electricity and the telephone.

If you are interested, please send whatever you can to G.C.U.A.N.D.O., 30-21 46 St., New York, N.Y. 10001.

We know in advance that we want to thank our brothers and sisters in the Catholic Worker across the street for providing this space in their paper for us.

Yours sincerely,

[Signature]

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CU.A.N.D.O

P.B. Excuse us for using the oppressive language: schools, teachers, students, classes... We need a new and liberated language with urgency.

CU.A.N.D.O
Universal Conscientious Objection

(Continued from page 5) and suggested that his own and other NGO’s might co-sponsor the statement and reworded a part of it. In the end, eight organizations presented their views to the Commission including those of the World Council of Churches, Friends, the Commission of the Churches for International Affairs (ECU), the Conference of European Churches, the International Student Movement for Peace which was represented by the United Nations and the World Student Christian Federation.

I think you would like that statement as finally adopted. I am encouraged to see that NG0s, including the World Christian Student Movement, have taken an active part in the development of this statement. We were pleased with the fact that the NG0s whose name are on this statement, have worked together with the NG0s, which have not been mentioned in the press.

When I found I could take my vacation in March, I thought it would be a good thing to follow up the meeting at the 75th Session of the Human Rights Commission in Geneva, a conclusion as to whether or not the Philippines had been in concert with the NG0s whose name are on this statement. We were pleased with the fact that the NG0s whose name are on this statement, have worked together with the NG0s, which have not been mentioned in the press.

Pax Romana agreed to re-submit a statement on behalf of the NG0s whose name are on this statement. If you feel that the NG0s whose name are on this statement, have worked together with the NG0s, which have not been mentioned in the press.

36 East First

(Continued from page 4) of the community. Our house is a school of life, a place to live, as well as a house of hospitality. The Young, some of whom are from the city and others from the countryside, have a special role. There is a special role for the members of the community, and a special role for the members of the community. The members of the community are there to teach the young people how to live in the world. They are there to teach the young people how to live in the world. They are there to teach the young people how to live in the world. They are there to teach the young people how to live in the world.
BOOK REVIEWS

On Pilgrimage

(Continued from page 2)

a hundred and thirty poems in twenty-two languages. Heinrich Heine, Ho Chi-Minh, Cesar Vallejo, Hugh McDiarmid, Emily Post, Aubry Berthold Brecht, Pablo Neruda, Langston Hughes, and Yeoryy Yevtishenko are all represented in these poems; many writers are represented by only one. The surprising and useful thing about this anthology is that the chance to discover individual writers and poems that one has never heard of before, such as "I'd rather go naked," by a Hungarian, or "Draft for a contemplatory love poem," by Tadeusz Rzewi-

The state of Vermont, catering to the tourist and the nature lover, has been the scene of some interesting developments. At the last Saturday in April until Labor Day the state-wide program has started at the Springfield high school where two of the girls go through Maggie and her poems and their remarks, by Robert By and Alan Bob's, to help clarify the relationship between the two arts, particularly in relation to poets of the past. "I think this is the most poetic time, most poets feel as if they are writing to the World," F. R. Y. Edes that poets have no gift to set the state right. It doesn't just that a poet can set the state right as that, because we are verbal people, we have the obligation to be the spokesmen for every social, political, and economic questions. The surprising and wonderful thing about this anthology is that the chance to discover individual writers and poems that one has never heard of before, such as "I'd rather go naked," by a Hungarian, or "Draft for a contemplatory love poem," by Tadeusz Rzewi-

All of these poems, all of these writers help us to understand the richness of the modern tradition in American poetry and to make our daily effort to live the revolution now, as of American Hannah and I should say.

By Michael True


Eric Gill, born in 1882, son of a nonconformist family, was a monumental craftsman, sculptor, essayist, and lecturer. He was a good father and father. He was an artisan, a craftsman, a nonconformist, and a man who has lived in the past. His own life is a life by itself. He was his own best biographer; con-
beauty will look after herself," Gill sought to restore the dignity proper to work and to oppose what Fr. Martin D'Arcy described: "Capitalist com-
mercialism which reduces man to a subhuman condition of in-
tellectual irresponsibility."

This was the man above all others Peter loved to paraphrase. Peter habitually recommended his books to
all. And frequently, as if recommendation were not enough, he would present people with condensations and para-
phrases of other writers' work which he had copied out in his own stylized man-
ner. Many of these over the years have been printed in the paper. In a collec-
tion of these which runs to some two hundred pages (including fifty-one over-
whelmed by events beyond our en-
hundred pages. And indeed in 1940 when Gill died of

The evidence in Peter's eight note-
books of Erin Gill's work is testimony to how highly Peter thought of Gill. And indeed in 1940 when Gill died of
cancer, it was not only England's loss,

Catholicism's loss, it was to Peter the loss of a true brother. Peter felt especially close to Erin Gill not only because they agreed on what is wrong with things as they are but also because towns of craftsmen and artisans are the perfect complement to Peter's farming communes in the society of communitarian personalism, to use Emmanuel Mounier's phrase, if things were as they should be. For they were at one in their understanding of the nature of industry, the road to Peace, and the need for voluntary poverty in a philosophy of work which respected the dignity of manual labor, or as Annam Hannon would say: fol-
loving the counsels of the Sermon on the Mount leads to Life at Hard Labor.

But there is another aspect of this book which makes it not only not superfluous but also compelling. For Mr. Alt-
water, in the gracefulness of his writ-
ing and through his sensitive memory, brings to life a time and a place. It is the story of an English Catholic world of the period between the wars. It was an in-
credible story of time and place and interesting people who were concerned to address themselves to what they saw as being of moment for the moment. And it is the vantage
point of today much of what they saw of moment one might possibly disbelieve or of not much consequence, those passionately com-
pelling items of the relevant moment today with profit contemplate what they saw. We, as they, feel rightly taken up upon our times. Mr. Alt-
water has given us a perspective which is perhaps all we as if we are awed by the
overwhelmed by events beyond our ken. He has shown us the grace of looking back without bitterness.

By Ed Turner

Universal Conscientious Objection

(Continued from Page 6)

The arguments were keen and on a high level and showed not merely a high degree of opinion that Gill had explained so well in his book on Catholic
ism, which made it not only not super-
fluous but also compelling. For Mr. Att-

ission, it had never reached public de-

The outstanding feature of the debates, one which could have been acrimonious, was the calm approach of the dele-

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turn, away from the myth that good can be served by taking the life of

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